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The Divinity School News

THE DIVINITY SCHOOL OF THE UNIVERSITY OF CHICAGO

Vol. XXIV FEBRUARY 1, 1957 No. 1

Published quarterly by the Divinity School of the University of Chicago, 5801 Ellis Ave., February 1, May 1, August 1, and November 1. Entered as second-class matter, March 20, 1934, at the post office at Chicago, Illinois, under the Act of August 24, 1912. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of February 28, 1925, authorized April 18, 1934.

THE IMPOSSIBLE EXISTENCE

(Matt. 14:24–31)

[The following sermon was preached in Rockefeller Memorial Chapel on November 18, 1956, by Dr. Martin Niemoeller, president of the Evangelical church in Hessen-Nassau, Germany. Dr. Niemoeller delivered two public lectures in November, 1956, sponsored by the Federated Theological Faculty of the University of Chicago.—EDITOR.]

ONLY a few decades ago I never would have ventured to preach on a text like this, for in this report legendary elements obviously have overgrown the original events to such a degree that nobody can possibly disentangle the two. And that was what in those days we wanted to do—we wanted to find out the facts about the historical life of Jesus in order to get hold of Jesus himself.

These efforts failed, and they failed definitely, as Albert Schweitzer pointed out a good many years ago, thereby putting an end to a whole epoch of theological research. For a moment it looked as though theology itself had come to its end; for what remains to be done if we fail to find out the facts, and if, moreover, we have to admit that the facts cannot be found out, since the sources of the New Testament did not even intend to give the facts for a history of Jesus of Nazareth? As Paul says: "Yea, though we have known Christ after the flesh, yet now henceforth know we him no more!"

But the next question was put sufficiently clear: What, then, was the purpose of those who wrote or composed the scriptures of the New Testament if their intention was not to give a historical picture or report of the man named Jesus? And the answer is easily to be found, for we read it in the Gospel according to John: "These signs are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name!" So the main interest of this early witness of the Christian church is concentrated not on what we call "facts" but on the relevant "truth"—that Jesus is the Christ, the living Lord, who by faith gets hold of us, instead of our getting hold of him by facts.

That certainly does not solve our own problems as to historical authenticity, but it does provide us with the possibility of approaching even a text like this one with these questions in mind: Is there a message which we ought to hear? Is this sign pointing to a relevant truth, belonging to those "good tidings of great joy," which—through the ministry of the church—shall be "to all people"?

Now, I am firmly convinced that here is such a message, one which is essential and especially important for our generation, because we have forgotten about it almost entirely and because we are not inclined to be reminded of its truth in spite of the fact that for more than thirty years events have taken place which could have thrown some light upon this truth if only our eyes had been open for it. What I have in mind is this: The church of Jesus Christ lives a life in this world which—according to reason and experience—is actually impossible. Peter walks—on the water! And it is not just by chance that we are told so and that this story has entered into the Gospel but because it is related fundamentally with our faith in Jesus being the Christ, the living Lord, as Peter is shown in the end: "O thou of little faith!"

From her very beginning, when the church was sent into this world, she was put into an impossible situation and intrusted with an impossible task. And this happened deliberately, as Jesus told his disciples: "Behold, I send you forth as sheep in the midst of wolves!" According to reason and experience, this is an impossible existence; it cannot but result in final defeat. The sheep in the midst of wolves are doomed to be torn, as Peter walking on the water is doomed to be drowned. And, yet, as the disciples of old, we are meant to live this kind of existence, knowing that we have nothing else to expect than enmity and hatred from the surrounding world if we follow the command of him whom we call "Lord" and who calls us to leave the ship and to meet him on the water: "Come!" Certainly, this means to exchange safety for danger, security for risk, and—most probably—life for death: "Whosoever will come after me, let him deny himself, and take up his cross, and follow me!" "They will persecute you."

For Jesus himself is walking on the sea; he himself is leading the kind of existence which, according to reason and experience, is impossible: the lamb among the wolves, denying himself, bearing his cross, and following the call of his father in spite of persecution and death. Still, we are speaking in parables. What is it, really, that makes his existence in this world impossible, that threatens him with defeat and death? And, likewise, all who follow him? Why this enmity of the surrounding world?

To be quite frank, by everything that he teaches, does, and is, Jesus defies the generally acknowledged standards for human existence and coexistence in this

world! He puts the commandment of God against the so-called law of nature, against the instinct of self-preservation, against the struggle for life. Man—according to him—is not created to be his own master and his fellow man's competitor and enemy but to be God's obedient child and his brother's keeper and helper, overcome evil with good, loving God and loving neighbor, loving even the enemy. That, indeed, looks foolish and absurd and must provoke the "contradiction" of "sinners," that is, of the world as it is, which believes only in itself and in its own way of life, which is the way of self-preservation by fighting and destroying everybody who threatens to bar its way. Here, the waves and winds break forth; here is the origin of the world's enmity against Christ. As long as the church remains for herself, as long as Peter does not leave the ship, the church may live rather safely and undisturbed; she may even follow the rules of Christ. But when she goes forth into the world and bears witness to the basic truth that the will of God ought to be done on earth as it is in heaven, as Christ himself did, and, when the church so follows his call, then it becomes clear that her existence really is impossible in itself. And, yet, we cannot be the church of Christ without following his call, without taking this risk and bearing witness to the truth that Christ as the obedient Son of God and as the helping Brother of Man has overcome the world and is walking on the sea in spite of waves and winds which have to be subject to their legitimate Master. "Come, follow me!" That is to say that we are meant to lead this same impossible sort of life as Christ did, obeying God rather than man and loving our enemy rather than trying to destroy him. That actually means danger instead of safety, risk rather than security, death rather than life. That, in the judgment of reason and experience, really amounts to walking on the water.

We ought to see that clearly; but—as I said before—in general, we have forgotten about it. We, as the church, have settled down to a tolerable compromise which allows us to remain in the ship without getting into trouble. Outside, the winds of enmity blow and the waves of hatred rise, and we behave as though it were not our concern. But it is! For Jesus calls: "Come!" Our task is in the midst of the world and not outside, and we know this to be true.

Thus, in our days we have heard the call; we know, and we admit, that we have to take the risk, and we try to live up to the task. We do it even with some confidence; we feel that the church is needed in our troubled world, and it is not only our Master who is calling! We hear the world itself crying out for help. Hatred and enmity have grown and are threatening their own world with self-destruction.

Peter obeys the call and walks on the water with only one thing in mind: to go to Jesus, to be where he is, to do what the Master has told him to do. Then,

suddenly, he becomes aware that he is doing the impossible; he sees the strong, boisterous wind; he sees the waves going high and wild. This, then, is the end, and he begins to sink. That same moment, when he looks to the danger and begins to weigh it over against his own possibilities, he is lost; his situation is impossible.

And I do think that this kind of temptation is the real danger for the church in our days—that we become stunned and paralyzed when we see how absolutely impossible our situation is. We are intrusted with a message and a challenge to self-sacrificial, forgiving love; and with this task we enter into a world where people believe that only the death of their enemies can save them, into a world in which we ourselves are regarded and treated as enemies, as soon as we do not take sides and contribute our hatred and enmity in order to strengthen and support what they call the "good cause."

As to the world behind the Iron Curtain we take this attitude for granted; but it is just as real in what we call "our world" or even "our Christian world." For the whole world is raging with hatred and enmity; the whole world wants to live by self-preservation instead of self-sacrifice, by retaliation instead of forgiveness, by vengeance instead of reconciliation. The boisterous wind is blowing from both sides, from every side; and, looking to the wind and to the waves, to the solid facts and to the real forces, the church indeed is lost. For what chance is left to her when she becomes conscious of her impossible existence? Surely, she may carry on as a religious institution, sinking into a state of wishful dreaming, a living corpse—harming nobody and helping nobody either, for "When the salt looses its savor, it is good for nothing!" So the storm will continue, and in the end the world will destroy itself; and the church will die also. (To be precise, she will have died even before!)

But Peter is not doomed; he is only warned—warned not to look to the wind after having been called to come; and now he cries out, "Lord, save me!" The church is called to obey and to live and to survive even the threat of the "gates of Hell." To weigh the chances is not her concern. The truth is that, looking to the Master, she will not sink or die, looking to the Master—not to the wind!

The church of Christ lives by the promise of her Lord, not by the benevolence of the world; and she dies not by the world's enmity. She dies only and can die only by her own lack of faith, that is, by suicide! It is not the walking on the water, it is not the impossible existence, that works the real danger!

Here possibly our doubts may begin if we listen to our own reason and experience; yet "the things which are impossible with men are possible with God." Thirty-eight years of enmity and persecution have not succeeded in killing the church in Russia, nor have the churches in Hungary and in Czechoslovakia been

destroyed. And we may boldly put the question whether these churches will not continue their mission to the world with more faith, and therefore with more convincing power, than we ourselves have been able to rely upon or to fall back upon except for him whom they and we call "Lord." They have nothing and nobody to be afraid of but him. And, as long as they know this, they will not sink!

Only two years ago we lived through a similar experience again at the *Kirchentag* of Leipzig in East Germany. We really started this enterprise with "fear and trembling," and we had the feeling very definitely that we were leaving the ship in order to do the utterly impossible when we called together the Christian people from all over East Germany. Reason and experience could not be of any help; and the temptation was great to fix our eyes to the risks and dangers instead of the Lord, whom we wanted to obey, in bringing the message of his forgiving and renewing love right into the heart of a world caught in hatred and despair. And when this unique event came to a close with the open-air service of the more than six hundred thousand, I—and I am sure many of us—heard the word of the One who really is Lord of all: "O thou of little faith, wherefore didst thou doubt?"

It was there that this old biblical story of Peter walking on the water came back to me for the first time with this new message, which nevertheless is the old and original message, meant to give a warning as well as an encouragement to the church which is named after Christ, that we must not shrink back or escape from our impossible existence but look "unto Jesus, the author and finisher of our faith," who himself has passed through an impossible existence in order to be made Lord of all. Jesus wants his church to continue his work in the midst of a raging and stormy world, which nevertheless is longing for his reconciliation and peace and which can be helped only by a church that is not afraid of an impossible existence and task but trusts in the call and promise of her Lord!—*Amen.*

MARTIN NIEMOELLER

ROCKEFELLER MEMORIAL CHAPEL
November 18, 1956

FROM THE DEAN'S DESK

The most important news from the Divinity School at this time has to do with the Federated Theological Faculty. Under Dean Brauer's excellent leadership, the program and plans for the F.T.F., which were sketched in Dean Brauer's inaugural address and which have been discussed at length by the faculty, are being put into effect more rapidly than we had believed to be possible. The grant from the Sealantic Fund has been invested and is being used in a number of ways. For the coming academic year this grant will enable us to make significant increases in faculty salaries, to cover the cost of several new faculty appointments, and to put into operation the new four-year D.B. program, among other things.

The Humanities Division of the Rockefeller Foundation has made a grant of $140,000 to the Federated Theological Faculty for a new program in "Interreligious Studies and Understanding." Professor R. Pierce Beaver is at the present time on a trip to South and Southeast Asia to discuss the program with scholars and religious leaders of those areas. The plan is to concentrate upon a study of Buddhism during the first years of this program's operation. A number of scholars, Buddhist and Christian, will be invited to come to the University to assist us in the program, and several of our faculty members will spend some time in the countries in which Buddhism is particularly strong. In the academic year 1957–58 Professor Bernard Meland will be the Barrows Lecturer of the University, giving lectures in India and Burma. In 1958–59 Professor Joseph Kitagawa will be in Japan to carry on his researches in Japanese Buddhism. We are tremendously excited by the possibilities of this new undertaking.

Charles H. Long, who has been serving this year as adviser to students of the Divinity School while he completes his dissertation in the field of History of Religions, has accepted a joint appointment as Dean of Students of the Divinity School and Instructor in the field of History of Religions of the Federated Theological Faculty. We thus have a fine solution to the problem created by the resignation of Dean of Students William N. Hawley last summer. We hear fine things, by the way, about Mr. Hawley's work as rector of Holy Trinity Episcopal Church in Oxford, Ohio.

At the autumn meeting of the Board of Trustees of the Baptist Theological Union (the Board of Trustees of the Divinity School), two new trustees were elected. Mr. Kenneth S. Axelson, an alumnus of the University (1944) and partner in the firm of Peat, Marwick, Mitchell and Company, certified public accountants, carries on a family tradition of service to the University. His father, Charles Axelson ('06), was for many years a member of the University Board. Mr. William H. Maxant, vice-president of Maxant Button and Supply Company of Chicago, also joined the Board. We congratulate the Board on its wise selection and look forward to the continuation of the distinguished service of our Board to the Divinity School, the church, and the University. These dedicated Baptist churchmen, leaders in their fields in the Chicago area, have always done their

work quietly and have chosen to remain in the background of the Divinity School's program and activities. But those of us who work with them week by week know how decisive and indispensable their voluntary labors have been in the field of American theological education.

The Theological Conference of the Roger Williams Fellowship was held on November 7–9, with eighty-eight participants. Several first-rate papers were presented on different aspects of the conference theme: "Christian Missions: Frontiers of Thought and Action." The discussion was also animated and helpful. A number of representatives of the Baptist mission boards were present for the entire conference. Their participation was extremely helpful, and their readiness to take part in the conference was greatly appreciated by the Fellowship and by the Divinity School. On the evidence of many letters received from the participants it is safe to say that the conference made an important contribution to the thinking of Baptists on the subject of the mission of the church—its nature, purpose, and strategy. Some of the participants indicated that the conference reached the "frontiers" in only a few instances, however. Others deplored the fact that national representatives of the church from Africa (the area of particular concern this year) were not at hand to make their contribution to our thinking. Still others expressed concern that Baptist ministers should not have been better informed as to the character of work being done by their boards and missionaries. Reaction to the conference was, on the whole, highly enthusiastic. The Divinity School is deeply indebted to the many persons who took part in the planning and execution of the conference. A joint committee of the Fellowship and the faculty met on January 28 to plan the program for 1957.

The Autumn Quarter has been unusually busy and complicated for the Dean. It began with a series of lectures in Minneapolis to the Minnesota Baptist Convention and to the Ministers' Council of Minneapolis–St. Paul. Later came a lecture to the Milwaukee ministers and another at the University of Wisconsin Extension Center at Wausau. A number of professional assignments required him to make several trips to New York and one to Washington. Even so, it was possible to carry on the work of the core course in Old Testament and to complete some writing assignments, among them a book for the Congregational press on the Old Testament and a paper for the Society of Biblical Literature and Exegesis in New York on December 27.

Miss Ursula Bohle, who has been serving as assistant to the Dean for the last one and a half years, has—unfortunately for us—become engaged to an opera singer in Germany, a friend of many years, and will return in early March to her homeland to be married. We wish her a happy and full life and thank her for all her splendid work for the Divinity School. It is quite clear that no less than two persons will be required to carry on the work which she has done so well.

The development program, referred to frequently in recent issues of the *News*, is now in full swing. A brochure outlining the program will be sent to each of you within a week or two. Already funds have

begun to come in, and we are convinced that this effort to gain additional endowment for the work of the Federation and the Divinity School will be successful. But one fact needs to be called to your attention. The development program does *not* cover our needs for additional scholarship funds. These funds must be secured in other ways. We are certain that you will wish to help the Divinity School in the development program and that, in addition, you will be willing to assist the School in its scholarship needs. The best way known to us to do this is to include an item in the church budget for theological education of the kind which the Divinity School attempts to provide. We are counting on you to help us—if possible in 1957—with a regular amount from your church for the Divinity School. As we indicated earlier, during the current year our needs for scholarship funds is $16,000 greater than our available funds. Let us hear from you about this matter.

Cordially,

WALTER HARRELSON
Dean

THE BAPTIST THEOLOGICAL UNION

Many of you probably do not receive our annual *Announcements* which carry the names of the members of the Board of Trustees of the Baptist Theological Union, the Board of Directors of the Divinity School. We are listing below the present membership of the Baptist Theological Union.

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CONVOCATION

At the Autumn Convocation on December 14, 1956, the following degrees were conferred:

Bachelor of Divinity:

I. In co-operation with the Disciples Divinity House

IAN JAMES MCCRAE
A.B., University of Toronto, 1946
Thesis: The Teaching of Christian Unity in the Religious Education Curriculum of Disciples of Christ

II. In the Divinity School

STERLING WILKES MCHARG
Three papers in the field of Religion and Art

DOYAL DAWSON O'DELL
A.B. University of Redlands, 1953
Under Generalized B.D. Program

GERHARD ERNST SPIEGLER
Under Generalized B.D. Program

Doctor of Philosophy:

JOSEPH DURALD HAVENS
S.B., Massachusetts Institute of Technology, 1940
A.M., University of Southern California, 1950
Thesis: A Comparison of Psychological Experience of Salvation in Christian Autobiography and Modern Psychotherapy

MARTIN E. MARTY
A.B., Concordia Seminary, 1949
D.B., *ibid.*, 1952
S.T.M., Chicago Lutheran Theological Seminary, 1954
Thesis: The Uses of Infidelity: American Churches and Secular Rivals—a Historical Study

GEORGE WILLIAM SCHREINER
A.B., University of Chicago, 1936
D.B., Garrett Biblical Institute, 1944
Thesis: David in History and Expectation

SUMMER WORKSHOPS, 1957

The Federated Theological Faculty of the University of Chicago is concentrating its summer program for 1957 on five workshops. No credit can be given for participation in any workshop, but registration will be through the University of Chicago.

A workshop on *Missions* designed by R. Pierce Beaver, Professor of Missions, Federated Theological Faculty, and Paul D. Clasper, vice-president, Baptist Divinity School, Insein, Burma, will study "The Role of the Western Missionary in the Christian World Mission Today." Registration for the workshop will be limited to twenty-four missionaries on furlough. The workshop will be for two weeks, July 8–19.

A workshop on *Intergroup Relations*, July 8–26, in co-operation with the National Conference of Christians and Jews, will give attention to the whole field of intergroup relations, including prejudice, interracial tensions, minority problems, and religious differences in the American community. The workshop is especially designed for ministers, religious educators, and executives of councils of churches. Professor Gibson Winter, Federated Theological Faculty, will be director of the workshop, with Mr. Jack Kenna as consultant for the National Conference of Christians and Jews. Will Herberg will give the opening lectures.

A workshop on *Pastoral Care*, August 5–16, under the direction of Professors Granger Westberg and Seward Hiltner of the Federated Theological Faculty, is for clergymen and other religious workers who desire to be brought up to date on the latest developments in the field of pastoral counseling and ministry to the sick. This clinically oriented course of two weeks is designed to help a limited number of students assess their effectiveness as counselors to people under stress. The course includes lectures, small (six students) seminars, individual conferences, and actual clinical experience in the Medical Center. The faculty of eight members is drawn from the medical, social science, and theological departments of the University of Chicago.

A workshop on *Preaching*, August 12–23, will present an opportunity for

ministers in local churches to evaluate and improve their preaching through constructive criticism and comment under the leadership of a biblical scholar, Professor Markus Barth, Federated Theological Faculty; a theologian, Professor Joseph Haroutunian, McCormick Theological Seminary; and a homiletician and exceptionally able preacher, Professor J. Harry Cotton, Wabash College.

A workshop on the *Church's Ministry to Youth*, August 19–29, under the direction of Professors Ross Snyder and Perry LeFevre of the Federated Theological Faculty, will provide an opportunity for ministers and church leaders to give special study to methods of understanding and influencing the youth culture and to newer types of church programs for youth and their parents.

For further information please contact Jerald C. Brauer, Dean, Federated Theological Faculty, University of Chicago, Chicago 37, Illinois.

THE NEW PROGRAM LEADING TO THE BACHELOR OF DIVINITY DEGREE

The Federated Theological Faculty of the University of Chicago announces a new program leading to the Bachelor of Divinity degree. The program will become effective beginning with the academic year 1957–58.

The central aim of the new program of study is to develop and increase in our graduates a high degree of integration between theory and practice; that is, between their deepest and most basic understanding of the Christian faith, on the one hand, and their conduct of the ministry and church activities, on the other. While it is the central aim to increase the degree of integration between theory and practice, the more concrete goals are better theory, better ministry, and better church.

Years of careful study and planning by the faculty and its committees preceded the adoption of the new program. The logical and chronological order of the new course of study provides a way of solving three crucial problems. Specialized and general study are not separated into two unrelated processes. Actual experience in the practice of the ministry (generally known as field work) is not divorced from a continuous process of faculty instruction in the critique of practice in the light of theory. And, finally, one of the educational values of the curriculum of the Federated Theological Faculty—the unity of the total curriculum—is preserved. The core-sequence work of the new Bachelor's degree is not isolated from the qualifying requirements for advanced, specialized study for the degree of Doctor of Philosophy.

The *Announcements of the Divinity School* for the academic year 1957–58 will contain a full description of the new program of study. However, these *Announcements* will not be available until the spring of 1957.

GENERAL REQUIREMENTS

1. Satisfactory completion of the core sequences in the seven fields of inquiry: Bible (Old and New Testaments), Ethics and Society, History of Christianity, His-

tory of Religions, Religion and Art, Religion and Personality, and Theology.

2. Satisfactory completion of the parish-training requirements in the order listed below:

In the second year of residence, a three-course parish-training orientation sequence.

In the third (parish-training) year, a full year of supervised work in the practice of a ministry.

In the academic year following the parish-training year, an integration sequence.

3. Satisfactory completion of the requirement of specialized theological education. This consists of a minimum of eight elective courses, two of which shall be in the biblical field. The elective courses are those offered at the advanced level within a chosen field or within a program of study embracing one or more fields which, nevertheless, constitutes an approved program of specialized or, at least, concentrated study.

PROCEDURES

1. Before the student enters the parish-training program—the full year of supervised work in the practice of a ministry—he must complete five core sequences and the parish-training orientation sequence.

2. The year of supervised work will normally be in a parish but will not exclude other forms of ministry. This is an educational year in the context of the total program of a church or other situation. Its aim is to enable the student to understand better how the various dimensions of the Christian faith are brought to bear in a creative way in the day-to-day lives of modern people and institutions.

The year of supervised work will be under the direction of the faculty. The ministers under whom the students are to work will be carefully selected and brought to the campus for a concentrated workshop preceding the student's tenure with the minister and church or other institution.

For the year's work the student will receive adequate financial support. His monthly pay check will come from the Federation of Theological Schools (or one of its members), which pays a substantial part of his salary.

3. During the year following his supervised work in the practice of the ministry, the student is required to take work in each of the three main divisions of the program. He must satisfactorily pass, at least one quarter before graduation, the two additional core sequences (five of the total seven having been completed in the first two years). He must also complete the parish-training program integration sequence. The course of specialized study is to be complete.

Specialization is encouraged as an opportunity to refine, enlarge, and confirm habits of reflective analysis and judgment which have been developed in both the general and the professional components of the program leading to the degree.

SUMMARY

It will be noted that the requirements for the Bachelor of Divinity degree program stipulate two years of residence, followed by one full calendar year of supervised work in a practicing ministry, after which the student returns to the University campus for a year to complete the requirements of the degree.

THE RESPONSE OF WALLACE W. ROBBINS

The Reverend Wallace W. Robbins, until October 1, 1956, President of the Meadville Theological School and Ellery Channing Butler Professor of Preaching and Ministry on the Federated Theological Faculty, was installed as the eighth minister of the First Unitarian Church in Worcester, Massachusetts, on November 4, 1956. This is the response of Mr. Robbins after the service of installation.

Worcester, while an old New England city which rests upon the bowed backs of ancient but living traditions of Puritan Massachusetts, is a modern city with characteristics as broadly American as any of the great cities of our country. Here amongst the old and famous families of the early days have settled the Swedes, the Irish, the Italians, the Armenians, the French, the Jews, the British, the Germans, the Poles, the Czechs, and more: all the peoples of the world are tributary to the great river of population which, through successive generations, waters the civic, professional, and business enterprise of our community.

Although our first minister, Aaron Bancroft, in 1785, had the excitement of pioneering the second parish in a country town of a scant two thousand in the midst of rural Massachusetts, I have no loss; for it is given to my time to throw open the doors to men of racial variety and composite temperament, to welcome all who are led to worship here to the bread and wine of one family.

I have been heartened, too, by the welcoming letters and cordial words from my fellow ministers. During these weeks of my residence, I have been made aware of the affection and loyalty of the people in supporting their churches and their clergy. It is good to be in company with such devoted persons, and I am eager to take my place amongst the ministers of the city.

We are set in the midst of many famous religious traditions: some of great antiquity, all bear in them the truth of general revelation. Here the Talmudic scholar, with tired eyes, searches the wisdom of God's word. Here the bell of the Mass is heard, and men kneel in reverence. Here the Reformation and the Protestant lineage is vital, and living men, as sons their fathers, venerate the names of Luther, Calvin, Cranmer, Wesley, Conant, Robinson. Surely the Hound of Heaven tracks down the souls of men in labyrinthine ways. There is a plurality of the pathways of the spirit, but a singleness of God's purpose.

May this church and my ministry ever seek that oneness of God and never turn from that high destiny to the dark byways of quarrels and competitive struggles which interrupt the pilgrimage of man.

Not everyone must come into this church to have her service. Grace has no boundaries and love, no limits. We need to pray for ourselves, but we must also pray for those, who, through doubt, rebellion, pain and anger, cannot pray for themselves. As others have their ways of religion so do we have our faith, and, in honest difference, we order our lives together, but to pray for all men is our first principle.

We aspire to be unconditionally catholic and to take into account all men: we want an unmodified catholicity which refuses to dissociate mankind and abhors that which scatters men into ghettoes or forces upon them an ultimate loneliness.

For ourselves and for those who join us, we have a desire to live together in such affection as will allow us, not to feel threatened by our differences, but happy in the liberty which encourages each one to make his words correspond with his thoughts, his acts with his conscience.

RESPONSE OF WALLACE W. ROBBINS

Ours is a noncreedal church, not because we have no beliefs, but because we will not be restrained in our beliefs.

Ours is a church of conscience, not because we hold that conscience is authority, but because it is the meeting place of man and God, and we dare not fence the spirit, nor would we close off from one another that sincerity of conversation with which souls must meet in religious association.

Ours is a church of reason, not because the mind of man is free of errors or infallible in its answers, but because the dialogue of mind with mind, and mind with itself, refines religious thought, and because the reason of man, like Jacob's ladder, provides the means of ascent and the way of visitation of faith.

Ours is a church of moral works, not because we think that morality is religion, nor that we would deny that faith is the enabling power of all works, but because we know no better way of showing our gratitude to God and our confidence in one another.

Our church is a brotherhood, for to us the family of God is such that even the meanest of human visages shows a tracery, however faint or marred by the mutations of life, of a lost but perfect image: our brother reminds us of our Father.

Our church does not profess to be an association of the saints, nor a gathering of the saved, nor will we turn anyone away from our fellowship as unworthy, for we are ourselves unworthy, and we know full well that we should never recognize an evil in another man if we had not first identified it in ourselves, and we confess that we need our trespasses to be forgiven. In this we do not despair; our hope lies beyond us: there is a mercy which leads the wanderer home.

Our church holds the dead in sacred memory, the living in a goodly fellowship, and we do declare: In the love of truth and in the spirit of Jesus we unite for the worship of God and the service of man.

Finally, we would avoid what seems to us the most subtle and dangerous of all temptations for men to make of the church a substitute for God. Our Puritan forebears may have been overly cautious in refusing to adorn the church with art and statuary, but they were right in their motive which kept them from loving the church so much that they might forget the worship that was due to divinity alone. They refused to respect the images lest a strong veneration should pass into adulation: they curbed the power of the church lest it usurp, in the hearts of men, the fear that only God should elicit. Ours is a meeting house of quiet simplicity, and the people have elected and installed their own minister, but this should not put us off guard. Pride is a lurking evil and idolatry has an ingratiating way. Let us remember who we are: "For we know in part, and we prophesy in part, but when that which is perfect is come that which is in part shall be done away."

Thank you, my friends, for the trust with which you have invested me. Thank you, my reverend brothers for the prayers which you made for me and the blessing which you gave me. May they all be upon this parish. As you receive my benediction, think of it as the first of many, which in this place, will be pronounced for you and all mankind.

WALLACE W. ROBBINS

WHY I AM HERE AND WHAT IT IS LIKE HERE

[This is one of several excellent statements which were given on the student panel during the week of orientation for new students in September, 1956. The panel discussed the general topic: "Why I Am Here and What It Is Like Here." Mr. Philip Sun Yan Shen, a native of the Philippine Islands, entered the Divinity School in the Autumn Quarter, 1955.—EDITOR.]

An old Chinese saying teaches that when you enter a country ask for what is popular there and in a new territory find out what is in the air. How much can one like myself, who has barely started, tell? So at the outset I beg you to treat me as fellow traveler rather than a guide. I come from a background that probably makes me as much a stranger here as anyone, even after a year's residence. I cannot help but show my background and my own limited perspectives in the course of our conversation. I hope to make my convictions in certain matters explicit where it will not be redundant to say so. I must therefore ask you to take my contribution to this discussion with caution as well as magnanimity.

Like many of you, I came to the Divinity School under the attraction and help of some people here. It was not a conversion and no numinous, overpowering experience was expected to occur here for me. But it was good that I came: all things make for good, so we believe, or must. Among what initially attracted me, I may further add, was the ecumenical setting of the Federation. There was also a certain freedom of the spirit that I knew I needed. When I came here with two years of theological training, I was just informed enough to proceed but not enough to cast my lot, so to speak, with any specific, well-defined theological school. I came to the Federation looking for better academic training, and my purpose was just specific enough to make enrolment a safe choice and general enough to let it lead into many implications which, looking back now, serve to fill in the meaning of the original choice.

Like every important decision a man can make, this one was by no means taken with unmixed motives and feelings. There was as much fear as expectancy, as much that was uncertain as definite. To entering students this feeling "on the threshold," I suppose, is fairly common and understandable. But this "threshold existence" persists with a student. So do its ambiguity and an anxiety that comes with it. Always, like the day you begin your venture, you know where you are going, yet in some other sense you do not. You hope you are getting somewhere; your destiny is something only within, you hope. This, I often thought, may reflect one aspect of the "condition of man." You learn different terminologies and explications of this very human and persistent situation of which your student life is only a small part. But if you begin from this point, where you now stand, and are ready to follow through what this may suggest, you have probably begun to know what it is like here in Chicago.

Let me continue with my informal approach to the question of what it is like here by saying something further about my own interest as a theological student, which I believe still fits me tolerably well in the Federation. I came here, I said earlier, for academic training. I accept a

certain distinction between theological discipline and professional ministerial training. I am not at present interested in becoming ordained into the priesthood or ministry, and I see no reason why that should stop me from studying theology as a layman. I have been led, or even forced, if this is not too strong a word, into theological studies not because I was from the beginning interested in "saving souls" in the somewhat hackneyed sense of the phrase or in administering the sacraments or ecclesiastical affairs. I grew up practically inside the church, being the son of a minister. And these things have a way of "getting into your nerve," as the saying goes. I study theology because I have many questions in mind. I want to understand what I believe or what I should believe; I want to learn what the church believes and what people both inside and out say or think about it.

While three years of schooling has led me to see the limited character of this view and the inadequacy of the intellectual approach taken by itself, or, in other words, out of its proper context, that is, out of its proper grounding in the life of the community of faith, I still believe that a minimum or flexible distinction between the academic or intellectual and the professional or ecclesiastic emphases is a practical if not very good one. How to hold them in balance and proper proportion is not merely a problem for every student to decide but also one of the main concerns of a theological institution like this one.

This problem, to come now to our school, has been defined in part as that between the church and the University or, broadly, between religion and culture. Dean Brauer's inaugural address and Professor Meland's book, *Faith and Culture*, to name only two outstanding references, are two excellent statements that have come out from the Federated Theological Faculty. There seems to be, as a recent student could observe, a redefinition of theological education, in consonance with the current efforts of men like H. Richard Niebuhr in clarifying the ministerial vocation and function in American setting. Anyway, Chicago is changing. I found myself having to say this and not too much more every time that friends asked about our school. The change is fairly extensive and cannot be simply located, though we can see it in places like the curriculum, the statement of purpose of the school, and so on. And, one might add, every incoming generation of students alters the picture to a significant extent. Last year we felt among ourselves very keenly the excitement, the anxiety, the expectancy as well as the fear that such changes bring. What is happening to our theology? Whither do we go from here? These were the questions which stimulated great "fireside discussions" among students and faculty of the entire Federation. (One of these discussions has been most enthusiastically reported by Professor Meland himself in the August issue of the *Divinity School News*.) My guess is, theologically, that our school will in all likelihood continue to change in the days to come. This means that you people are in for some excitement and some bewilderment as well. I should think that you are in a position really to contribute to this ongoing enterprise by bringing in your fresh per-

spectives, new questions or concerns, provided, of course, you get yourselves involved enough in the theological interests and the community life of the Federation, a job that cannot be overemphasized. To know Chicago is to live in it.

But what can we say now? What is in the air in this new territory for you? Something like the wind, brewing and blowing where it listeth. You do not reach out your hand to catch it. But, to stretch the simile a bit, you may, if you do not watch out, catch cold, or it may sweep you off your feet, or you may "ride high" with it. Anyhow, you have to breathe hard to feel the scent in the air or the direction of its currents. A year may not be long enough at all, and any conclusion will be hard to document. It is often necessary to meet the wind wisely as grass in the field, if for no other reason than to be still and hold your ground. This or other appropriate ways of acclimatization will help one to be a happy student *in* Chicago if not an acute student *of* Chicago. A friend of mine left this place after a year, acute but not happy.

Do we then advise happy conformity? No, because, when you have learned to act like the Romans do, they may no longer be Roman themselves. Neither will a Heraclitian attitude help to meet adequately the diversity and movements in our Federation. For, after all, the more Chicago changes, the more you can say it remains the same. No, if there is such a thing as the "Chicago spirit," we do not conform to it, unless conformity means understanding and some definite appropriation of this spirit. There is, to put the matter in another way, in the words of some of us here, a certain *character* to Chicago, a certain *integrity*, that is uniquely its own, achieved through the years of its history. Anyone who comes here must understand this and respect it. Whether he will agree with it or not is a secondary question or something open to discussion later. I realize the probability, of course, that many who come are already predisposed toward what Chicago has to offer or what they think Chicago is. But, then, in this time of change, both in and out of the school, this is not always safe to assume.

In the remaining time alloted to me I shall try to describe what seems to me is central in what we can, for lack of a better term, call the "Chicago spirit," and, second, suggest some questions it raises for students like myself. My perspective is necessarily a very limited one, and I can deal only with a very limited aspect of what goes on here. What I have to say must be taken with qualifications which our conversation ought to provoke and with the corrections of the other two speakers on the panel.

The spirit of Chicago, it seems, is a critical spirit. To understand it at its best, we have to recall the dialectical procedure of Socrates. It is the way of probing and questioning, a continuous search into the assumptions of other people and of one's self, and a steady refusal to stop short with any easy dogma. This is a strenuous course, because it demands an intellectual honesty intense and almost absolute. It is also strenuous because it admits of no rest for the mind, except probably a raptuous beholding of the beauty of ideas. The quest must be carried on to the next life, as Socrates firmly believes. For every answer a question

leads to is itself a new question, so that the terms "answer" and "question" are actually only points of arrival and departure in the process of the intellect; every arrival is itself a new departure. In this *metanoia* of the mind lies constant renewal, an endless adventure of ideas. The critical spirit in this way is the essence of searching after truth. If this is the kind of thing you like, you will find Chicago particularly appealing, because this is the kind of thing people do here, or expect to do, in a great university.

A practical application of the principle of critical intellect, for instance, is seen in a typical classroom in Swift Hall. When the professor entertains questions in class, you can ask *any* question, provided it is pertinent or meaningful *to you*, and provided you ask it in all honesty. If this develops into a free discussion, which the professor is often kind enough to allow, people will speak their minds. Whether the result will be fruitful or not depends on how you and others carry into the discussion a sense of responsibility—how you exercise your freedom in the give and take. This way important revelations do come through sometimes, but some other times the whole business is as meaningful as the kiss of a hippopotamus.

There is always a risk involved when one carries a critical attitude into day-to-day conversation other than what is required in the classroom. The familiar "problem of communication" is not simply a problem of intellectual procedure but involves much that is personal. If I may pause to say something about what struck me often about our problem here, it seems that we have quite a motley collection of people in the Federation. Most of them are what you call "characters" all by themselves, many too independent or too bright for the conventional society or school—"just the kind the University of Chicago attracts," as the saying goes. Chicago offers them a challenging environment and free expression of their individual concerns. Some of them, however, for one reason or another, seem to carry a disability to enter into happy relationship with people, sometimes an aggressiveness, or a defensiveness, that creates misunderstanding and inhibits a genuine exchange of ideas. Personal feelings get involved quickly, and the necessary detachment which is essential to the critical intellect dissolves into a sharp "personal encounter." Currents of feelings clash and draw the minds seeking understanding and the hearts seeking sympathy into a whirlpool of confusion and frustration! Experiences like this, all too frequent in the presence of strong personalities and sharp opinions, make you wary in any theological discussion. There are always some nondescript sore dogmatic toes that you must take care not to step on. Under such a condition, people tend to associate in small groups only. Some of them often remind me of our Asian nationalists back home, who are initially or subsequently united only by their common object of reaction, fear, or hatred, until their friendship grows onto a more positive and enduring basis.

It is obvious that people in the Federation do not agree in fundamental theological doctrine, and this does not always help in their need to "communicate" with each other, if they realize that there is such a need at all. The question that we ask, and it was asked many times

last year, sometimes in despair, is this: How do we come together? What kind of community do we have if we have no common doctrinal ground? It is my guess that considerations such as these enforce if not actually create a peculiar emphasis on theological method, a "preliminary question," which the critical spirit itself demands. A popular formulation of this emphasis on methodological consideration in theological inquiry or discussion, and you can hear it often here, is this: "It does not matter so much *what* you believe; what is more important is *how* you get at whatever you believe." The more sophisticated form of this is seen in the idea of "ultimate concern" as somehow separate from or only vaguely related to the concern with the ultimate. Every existential structure, or every individual, has his own concern: it is his ultimate. If so, he is the passionate worshiper whom Kierkegaard admired. What he so passionately worships, whether it be God or some idol, is irrelevant. For the passion of faith, the way of believing, is our primary concern, not the object of faith or the end of believing.

While I do not believe this is quite the way to describe the dominant theological approach in the Federation, the stress on theological methodology in contradistinction to theological doctrine is manifest. You can see it in such things as the central position which the sequence in constructive theology occupies in our core curriculum (it is subtitled "Introduction to Theological Method"). Or you may see it later in the peculiar "bent" in some comprehensive examinations. It would seem that we here in Chicago are often left with the hope of arriving at some kind of a community through discussion, especially discussion on how this can be done in face of the things that separate us. This is no more absurd than the critical principle that every presupposition can and must be subject to question, except this critical principle.

Now I do not suppose that there is anything surprising in this kind of approach, especially to those who have been here long. The assumption concerning the importance of methodological questions is so vital and basic that I wonder what will happen if a student fails to grasp it. For is this not a central meaning in what university people usually consider "academic competence," namely, the mastery of a set of tools and procedures in a given field? But if our school emphasizes theological method, especially the critical method, then it seems only fair to state this clearly to students so that they know what to expect and how to make use of it, how to learn it, to their greatest advantage. I feel that some of us who have come here earlier were dissatisfied because they expected quite different things, or things whose relation to our assumption is vague. Much of their misunderstanding lay in the fact that this peculiar character of our theological approach had never been made clear or acceptable to them. I also think it necessary to raise questions concerning our fundamental assumption in this respect, once in a while, so that it does not get either stale or ironically surreptitious. Methodological principles seem prone to mutation by continuous usage and are therefore to be guarded against from time to time.

To draw what I have to say to a conclusion, and hoping to begin anew at this point in the discussion that follows our presentation, let me say again that I believe that the Federation, with its theological diversity and movements, makes a fruitful ground of ecumenical encounter, that is to say, a catholic experiment. If we take the critical spirit at its best, and ask seriously what it is that supports this spirit, we shall begin to see the need for and the possibility of a theological community, a limited one perhaps, but a true one. In fact, in the limited, sometimes frustrating, but more often meaningful discussions we had last year, we have begun to see that we are actually within such a community, bound together on one level in one sense of responsibility toward truth and a humble submission to its authority, and on a deeper level a sense of responsibility toward each other. What this should imply involves, I believe, the question of our ultimate commitment, of a common concern that such a commitment calls into being. For us to decide clearly and to express or do it well—this would be fulfilling the unique calling of our Federation and our individual callings as its members.

PHILIP SUN YAN SHEN

WHAT IS HAPPENING IN "RELIGION AND ART"

Alfred North Whitehead, who continues to be a guiding spirit for at least some of us in these parts in spite of all the ugly rumors and gossip both here and elsewhere to the contrary, has said: "We think in generalities, but we live in detail. To make the past (or the present) live, we must perceive it in detail in addition to thinking it in generalities." With this essential truth firmly in mind, my concern has been to keep this report long on detail without permitting it to become just short on generalities.

I

For those of you who have taken the basic sequence in Religion and Art as I have been teaching it without a break for more years now than I like to count, the most significant and, to my mind, the happiest item of news to be reported about the field at this particular juncture is that we are at long last in a position to make two rather fundamental changes in the sequence this coming year. In the first place, the present sequence of two courses in religion and literature is to be condensed into a single course which I shall be offering in the autumn. Needless to say, it will not be possible to expose the student to as wide a body of literature under this new arrangement as has been my habit in the past; and it is, indeed, a pity to have to travel this light in so far as literature itself is concerned. At the same time, we have had no real choice but to do this in order to make room for a full course on criticism. Moreover, I am personally convinced that it should be quite possible to give a fairly solid introduction to literature in a single quarter. In the second place, the entire second quarter is now to be given over to a new course in theology and literary criticism which Mr. Scott, who joined our faculty last year, will be

offering in the winter. This is important because the present sequence has been long on literature and short on criticism. It has therefore tended to raise many more questions in the minds of students than it has been able to answer effectively or convincingly in this regard. Moreover, it is simply not possible for the theological student to read literature intelligently and responsibly without knowing something about the whole modern movement in criticism, both in terms of the critical tradition which lies behind it and in terms of the various strictures or pressures which the Christian critic may have to place upon it.

The lectures and discussions in the first course will therefore continue to be concerned primarily with close literary analysis and careful theological interpretation of individual plays, novels, and poems in their concreteness. The particular texts to be assigned will be drawn from as many different periods in our Western literary tradition as is possible within the compass of a single course—Hellenic Greek, Elizabethan, Neoclassic, Romantic, Victorian, and Modern. They will also be chosen to represent some of the most classic expressions of each of the three great stories which would appear to have informed and shaped that tradition—the Greek story, with its emphasis upon what is so profoundly tragic about human existence; the Christian story, with its stress upon what is not just tragic but also redemptive or more than tragic in life; and the Modern story, with its concern for what is more largely pathetic or less than tragic and for the most part incapable of redemption in experience. Although the emphasis in this first course will remain upon close reading and practical religious criticism of individual works of literature, the precise nature of "theological criticism" as a special kind of literary criticism and the powers and limitations characteristic of different ways of going about it will be considered very briefly at the beginning, and the idea of a distinctively Christian "poetics" or theory of literature will be developed at somewhat greater length and more systematically at the end. A Christian assessment of certain very recent developments in literature since the end of the second World War will also be attempted. Finally, some speculation about what the literature of the immediate future may be like will be risked. If "time's winged chariot" is sufficiently kind to permit it, the following texts will be considered: Sophocles, *Oedipus the King;* Shakespeare, *Hamlet* and *King Lear;* Hawthorne, *The Scarlet Letter;* Melville, *Billy Budd;* Dostoevski, *The Brothers Karamazov;* Ibsen, *Hedda Gabler;* Miller, *Death of a Salesman;* Williams, *A Streetcar Named Desire;* Joyce, *A Portrait of the Artist as a Young Man;* Hemingway, *The Sun Also Rises* and *The Old Man and the Sea;* Faulkner, *The Sound and the Fury* and "The Bear"; Eliot, "Prufrock," *Murder in the Cathedral,* and *The Cocktail Party;* and Salinger, *The Catcher in the Rye.*

As Mr. Scott has conceived of it to date, the intent of the second course will be to orient the student toward the main issues and tendencies in modern criticism, so that his efforts to define his own identity as a Christian reader may be informed by an intelligent awareness of the legacy in criticism that is generally available in the contemporary period. It will

primarily be upon developments in modern poetics since the early work of Hulme and Eliot and Richards that stress will be laid, but some attention will be given to earlier phases of the critical tradition. These will be considered principally in terms of the kinds of adjustment that the custodians of the literary imagination have made to the dominance of the scientific spirit over the modern mind since the seventeenth century. Hobbes, Dryden, and Johnson will be viewed as the chief representatives of Neoclassical rationalism and will be used in such a way as to define the background against which the great strategists of Romanticism (and particularly Coleridge) were in reaction. Finally, a consideration of Matthew Arnold will afford a natural bridge from the past to the immediate present, for Arnold's problem—which was essentially the problem of the Romantic generations before him—will be regarded as having been that of somehow vindicating the imagination against the imperialistic claims of modern scientific positivism. And it will be argued that this has been a principal concern of many of the leading theorists in our own day, particularly among those who have been affiliated with the "New Criticism." Of the major contemporary movements, this school will receive most attention, but it will be related to other schools and movements (for example, the new Aristotelianism), and its main representatives will be considered in relation to independent figures like Edmund Wilson and Lionel Trilling. An attempt will be made to indicate the special perspectives that are to be brought to bear upon the contemporary discussion by the critic who functions in relation to a Christian theological orientation. And the course will conclude with a consideration of the achievement of certain leading Christian critics of the present time (for example, Amos Wilder and Martin Jarrett-Kerr) and with an analysis of some of the general issues that their work presents to the Christian theorist. Here the aim will be to move explicitly in the direction of a systematic formulation of a distinctively Christian understanding of the critic's task.

II

In addition to offering the basic sequence, thus revised and expanded, the field is now in a position to offer as well a much more varied set of advanced courses than has been possible in the past. Although the central focus of Mr. Hayward's teaching and research has been gradually shifting away from his earlier work in the religious dimensions of visual art, he will nevertheless continue to offer a number of courses in the history of Western painting. In terms of subject matter, these courses begin as far back as Greek art (the Parthenon sculptures) and Byzantine art (the mosaics at San Vitale in Ravenna), proceed to the Renaissance (Masaccio's Brancacci frescoes and Michelangelo's Sistine frescoes), the Reformation (Dürer woodcuts and engravings and Grünewald's Isenheim Altarpiece), and the Baroque (El Greco oils and Rembrandt paintings and etchings), and end with selected works by the great heroes of the modern artistic imagination (Goya, Cézanne, Van Gogh, Picasso, and Rouault). In terms of method, they combine close formal analysis of visual composition and technique with a more sym-

bolic reading whereby the works are also interpreted as being causes or exemplifications of certain major religious and cultural attitudes, movements, styles, or motifs. However, Mr. Hayward's most significant course offerings in the immediate future are more likely to reflect a return to his first love (i.e., philosophical theology) and will be given over to the development of a distinctively Protestant understanding of the relation between Christian faith and cultural expression in general. In these courses a study will be undertaken, on the one hand, of certain classical and modern theologies of culture (e.g., Augustine, Luther, Calvin, Schleiermacher, Tillich, H. R. Niebuhr, and Bultmann) and, on the other, of representative philosophical aesthetics and theories of art (e.g., Whitehead, Santayana, Croce, Dewey, Maritain, Cassirer, Urban, Langer, Herbert Read, André Malraux, and Roger Fry). Since the ultimate concern of these courses will be to arrive at a fairly systematic definition of the interrelations between kerygma, imagination (myth and art), and knowledge, they will be listed jointly in the fields of Theology and Religion and Art. At the same time, Mr. Hayward will also continue to offer the three courses in myth which constitute his real claim to fame in these parts. The first of these deals with the specific bodies of myth which have gone into the making of our Western religious and cultural tradition (Greek, Hebraic, and Christian); the second compares and contrasts the very different theories of myth which have been entertained by modern philosophers and theologians; and the third, on "Myth and the Christian Faith," attempts to formulate a more adequate Christian doctrine or theory of myth in light of our present religious and cultural situation, with particular reference to the strengths and weaknesses of Bultmann's now famous thesis about this whole matter.

Mr. Scott's courses tend to focus upon the literature and criticism of the modern period, from the last of the Victorians to the present, and represent an attempt to bring a Christian theological perspective to bear upon the image or vision of man which has been characteristic of this period. For example, his course on "Vicissitudes of Belief in the Modern Novel" attempts to reconsider the oft-discussed problem in modern criticism of "Literature and Belief." But it does so, not just in systematic or theoretical terms alone, but also and more largely in an empirical fashion, by way of an examination of some of the relations between "art" and "belief" that are discernible in the thought of certain representative writers in the modern period. The six patterns studied are as follows: Franz Kafka and the agony of belief; D. H. Lawrence and the politics of belief; E. M. Forster and the modest belief; Graham Greene and the tyranny of belief; George Orwell and the rejection of belief; and Richard Wright and the contemporary search for belief. Similarly, his course on the "Religious and Philosophical Presuppositions of Recent Literary Criticism" attempts to review the theoretical doctrines and the critical practice of focal figures in the criticism of the modern period. Although the chief emphasis is placed upon the work of such leading representatives of the "New Criticism" as I. A. Richards, T. S. Eliot, John Crowe Ransom, Yvor

Winters, Cleanth Brooks, and Allen Tate, other schools and movements in modern criticism are also considered, such as the New Humanism, Marxist and Freudian criticism, and Neo-Aristotelianism. Special attention is paid to the religious and philosophical presuppositions of this body of literature. Mr. Scott also gives a very fine reading course in "The Literature of Recent Christian Criticism" wherein the achievement of Christian critics in the modern period is assessed by reference to the degree to which they have successfully come to terms with the major issues of modern literary theory and criticism. The work of such Anglican and Protestant critics as Eliot, Jarrett-Kerr, Bethell, Every, De Rougemont, and Wilder and of such Roman Catholic critics as Maritain, Turnell, Wimsatt, and Tate is studied. The first of his two most systematic or theoretical courses on "Integrative Questions in Theology and Literary Theory" attempts to study literary art under the aspect of three spheres of its relationship to culture (literature and belief; the social functions and responsibilities of literature; and literature and morality) in which the literary theorist and the theologian of culture may be expected to take an equal interest, since they involve, at bottom, the root question concerning the relationship of the aesthetic object to those non-aesthetic values that constitute the environment within which literary art is produced and appreciated. The analysis of these issues also involves consideration of the meaning of poetic "autonomy" and, finally, of the revelatory power and significance of poetry and art in general. The second, on "The Language of Poetry and the Language of Religion," reviews the recent attempts on the part of certain literary critics, philosophers, and theologians to revindicate the non-scientific and expressive uses of language in the face of the extreme disparagement of the language of poetry and the language of religion which has been characteristic of modern analytic philosophy, still the dominant philosophic movement of our day. The work of such philosophers as Ayer and Morris and Carnap and the early Richards forms the background of discussion; considerable attention is given to such representative theorists in recent poetics as Owen Barfield, Allen Tate, Cleanth Brooks, and John Crowe Ransom; and the work of Christian philosophers like Urban and Bevan and Niebuhr and Tillich, who have been concerned from the standpoint of religion with problems of language and symbolism, is also studied. But Mr. Scott's most intriguing course, to my mind, is entitled "The Comic Imagination and the Christian Faith." Through a close examination of selected works, this course attempts to assess the nature of the testimony about existence afforded by the comic imagination and to determine its bearing upon the Christian understanding of the human condition. In addition to such comic writers as Aristophanes, Shakespeare, Molière, Sterne, Shaw, and Joyce Cary, considerable attention also is given to such theorists of the comic as Baudelaire, Meredith, Bergson, Niebuhr, and Auden. Since many of our students tend to go around with a pretty long face after taking the basic sequence, where the sense of life expressed by many of the texts is rather grim and where the organizing

principle is more largely "the tragic imagination and the Christian faith," this course should provide a much-needed corrective.

Most of my advanced courses tend to focus upon the works of individual figures of unquestioned stature (e.g., the Greek tragedians, Dante, Shakespeare, Milton, Melville, Dostoevski, Henry James, Hemingway, Faulkner, Eliot, and Auden) and represent an attempt to make Christian reassessments of their achievement. But I have also developed two more systematic courses, "Approaches to Theological Criticism" and "The Idea of a Christian Poetics." The first of these attempts to compare and contrast the emphasis in Aristotle's *Poetics* upon a work of literature as being a fairly literal and direct imitation of serious human actions, organized and presented by means of a patterned sequence of dramatic incidents or plot, with the more Platonic stress in the *Dialogues* and Coleridge's *Biographia literaria* upon a work of literature as being also and more largely a highly symbolic and terribly oblique expression of certain ultimate meanings or truths which are conveyed or rendered through the use of poetic symbols. The very different understandings of the critic's task which follow from these contrasting theories of what a work of literature really is and does are carefully developed, with particular reference to the contemporary debate between the New Critics and the Neo-Aristotelians in this country, in Canada, and in England. But the ultimate concern of the course is to show that this classic issue in "secular" criticism may also explain and account for some of the disagreements which continue to arise between and among Christian critics as well. The second course attempts to formulate a more adequate Christian answer to some of the very difficult problems which contemporary poets and novelists are facing as they try to move beyond the pathos, the doubt, and the despair which have been so characteristic of modern literature, but without just losing or betraying the religious meaning and power which have been no less characteristic of modern literature in the process of doing so. On the one hand, it tries to show that a more adequate Christian answer to these problems is not likely to be found unless Christian critics begin to take ancient Greek insights into man's finitude and uniquely modern insights into his sickness, as well as classically Christian insights into his spiritual pride, much more seriously than many of them have been inclined to do. On the other, it is argued that a more adequate Christian answer also will not be forthcoming until Christian critics bring the Catholic and the Protestant, as well as the orthodox and the humanistic, understandings of the Christian story itself into a more positive relationship of tension with each other than has been characteristic of many efforts to formulate a distinctively Christian doctrine or theory of literature in the past.

III

In recent years the number of B.D. and A.M. students choosing to specialize in Religion and Art has been steadily increasing. One reason for this is that our field's unique approach to thesis work at this level has proved to be highly attractive to students. Instead of confronting them with the somewhat arti-

ficial necessity of writing a conventional thesis, we have given them the option of writing three papers in conjunction with advanced courses in the area as another possible way of meeting the thesis requirement. Needless to say, this particular procedure is not without its own pitfalls. For example, some of the individual papers do tend to be little more than warmed-up term papers. And the three papers, when placed together at the end, frequently do lack any essential unity. At the same time, we have discovered that the advantages of this procedure far outweigh the disadvantages. For one thing, this option encourages the student to think of his thesis work as being an "exercise" exhibiting his initial mastery of a given subject or topic rather than as a "research project" which is intended to make some more or less final contribution to knowledge. Consequently, he is less likely to bite off more than he can chew. This device also enables a student to come to terms with more than just one aspect of the field. For example, instead of having to spend all his precious time with the works of a single poet or dramatist or novelist, he can also deal with a critic and a theologian of culture or a philosopher as well. As a result, he is less likely to put all his eggs in one basket. A last, but by no means the least, advantage we have found to be implicit in this procedure is that it permits the student to keep his course work and his thesis work more organically related to each other than the traditional thesis often allows. Moreover, it has been our experience that this three-paper option can be especially meaningful in the case of those students for whom the B.D. or the A.M. degree is terminal. With some tightening-up here and there, we are thereby persuaded that this new approach to an old and familiar problem is a good one.

The field is also beginning to attract a number of very able students at the doctoral level. Our first candidate for the Ph.D. degree, John Hunt, completed his work in residence last spring and is now happily situated as a member of the English Department at Earlham College in Richmond, Indiana. Two other men, Patrick Elliott and John Loose, intend to take their field examinations this coming spring or next fall. Whereas Mr. Hunt's dissertation is concerned with the novels of William Faulkner, Mr. Elliott will be writing on the novels of Herman Melville, and Mr. Loose will be dealing with the criticism of W. H. Auden. Moreover, several very promising students who intend to major in Religion and Art began their general theological studies this past fall. With so many likely candidates coming along, we have been expending a truly enormous amount of time and energy rethinking the field examination in Religion and Art as well as the various kinds of teaching position for which our Ph.D. program should provide a rather solid set of credentials. Thus far, we have not been able to see the way open to offering a doctoral program in any aspect of the field other than religion and literature. At the same time, we have been trying to conceive of our present program in religion and literature in such a way that it can qualify students to teach in departments of religion and humanities programs as well as in departments of English. It is for this reason that the field examination will continue to have a section

on theory of art, aesthetics, and intellectual and cultural history, in addition to the sections on literature and criticism. As an aid to students working toward a doctorate in religion and literature, we have also prepared a rather elaborate set of guide questions covering the different parts of the field examination. Such aids are at best artificial and can be abused as well as used by students. However, in a new field, where the lay of the land seems to be so rugged and where what few trails there are appear to move off in so many directions, we have found such an aid to be not only useful but indispensable, even for the most gifted student.

On the less strictly academic side of the field's life, the informal Religion and Art study and discussion group continues to be very much alive. The group meets at our apartment or the Haywards' home for an evening of coffee and talk two or three times each quarter and continues to attract a number of students from the English Department and other fields in our theological curriculum as well as those already within "the circle." A paper on "The Christian in Criticism" which Mr. Scott had prepared in connection with the faculty's annual retreat in October provoked a lively discussion at our first session this past autumn; and Mr. Harrelson's paper on "The New Criticism and Biblical Study" opened just as many windows, in addition to slamming a few more doors, at the second. Patrick Elliott, who will be only the first of a number of students we hope to hear from before the year is out, is to read a paper on "Coleridge's Doctrine of the Imagination" at our first meeting this winter. Mr. Meland has promised to give us a paper on the general theme of "Poetry as Revelation" in the spring. We are also hoping to persuade Mr. Eliade, a visiting professor in the History of Religions, to come and tell us about recent developments in French literature. And Mr. Scott has been corresponding with Martin Jarrett-Kerr, the English Anglican critic who is coming to this country from South Africa to lecture at Gustavus Adolphus College, to the effect that our students should like very much to hear from him about what has been happening in English letters since the second World War.

IV

Although the three of us who are now teaching full time in the field spend most of our waking hours with students in classes or with colleagues in committee meetings, we like to think of ourselves as living with pen in hand as well. Mr. Scott continues to be the most successful in converting this wish into something more solid than just an idle dream. In addition to his very fine book, *Rehearsals of Discomposure*, he has contributed more than thirty articles to almost as many periodicals in recent years. He is currently completing work on *The Tragic Vision and the Christian Faith*, a book which is to be published under his editorship by Haddam House in the fall of this year. He has also contributed articles and film reviews to recent issues of the *Christian Century*, and the second instalment of an essay on the fiction of Richard Wright recently appeared in the winter number of the *University of Kansas City Review*. He is also contributing two essays (on the modern movement in criticism and on the fiction of Robert Penn Warren) to a sym-

posium on theology and literary criticism, being edited by myself. Since joining our faculty in 1951, Mr. Hayward has published a number of articles in the general area of religion and visual art. "The Rebirth of the Gods in Modern Art" appeared in the *Intercollegian*, May, 1954; "Religious Implications of Modern Painting" in the *Journal of Religion*, July, 1954; and "Signs of Return in the Alienation of Modern Art" in *motive*, May, 1956. As for myself, I am at the moment editing a symposium on theology and literary criticism for the National Council on Religion in Higher Education. An unpublished essay on "The Present Situation in Literature: Its Religious Possibilities and Temptations" is about ready to be sent off somewhere. And a little book on the religious meaning and power of dramatic tragedy is in the final stages of revision.

We also enjoy or suffer our share of living out of a suitcase. In response to the increasing interest in religion and the visual arts among laymen in the churches, Mr. Hayward has given a number of lectures at national and regional student conventions and at summer institutes for church families as well as at individual churches in recent years. In the winter of 1954 he lectured at a festival of the arts held at Hollins College in Virginia and preached the festival sermon there. In the spring of 1954 he gave a sermon on "Art and the Gospel of Joy" in Rockefeller Chapel here at the University of Chicago in connection with a University-wide art festival. He served on the advisory committee of the Art Institute in the assembling of a special exhibition of religious art held at the time of the Second Assembly of the World Council of Churches in the summer of 1954. In October, 1955, he gave a series of five lectures on religion and visual art to a faculty seminar at Miami University in Ohio. His participation in "Religion and Life" programs on university campuses include Ohio State University in January, 1956, and Louisiana State University in February, 1957. Mr. Scott has lectured no less widely before church and college groups. For a number of years he has been a member of the editorial board of the *Christian Scholar*, a member of the Executive Committee of the Department of Campus Christian Life of the National Council of Churches, a member of the Executive Committee of the Faculty Christian Fellowship, and a member of the General Committee of the Department of Worship and the Arts of the National Council of Churches. He is also a Kent Fellow and an Associate of the Danforth Foundation. More recently, he was elected to serve as one of the four members of the North American contingent of the newly established University Teachers' Committee of the World's Student Christian Federation. In March he will deliver a lecture on the religious dimensions of modern poetry in the winter forum series of the McCormick Theological Seminary, and in April he will deliver a convocation address at Knox College. As for myself, I continue to be active in the ecumenical movement as a member of the Religious Society of Friends. In addition to serving as one of their official delegates to the Lund Conference in 1952 and the Evanston Assembly in 1954, I also represent one of the major groupings of American Friends (General Confer-

ence) in the Faith and Order Commission of the World Council of Churches, was recently appointed to the American section of the World Council's new study commission on worship, and will be attending the North American Conference on Faith and Order to be held at Oberlin, Ohio, this coming September as a delegate from Philadelphia Yearly Meeting of Friends. Last summer, I gave a series of eight lectures on religion and literature at Pendle Hill, the Quaker study center near Philadelphia. This autumn, I gave a similar series of lectures on religion and tragedy at the Downtown College here at the University of Chicago. In May, I will be giving a series of three lectures on religion and literature at an art festival to be held at Drury College in Missouri.

V

In order that this report may not be all "sweetness and light," let me refer very briefly to what we consider to be the field's major item of unfinished business here at the end by way of a conclusion. As our official title suggests and the early appointment of Mr. Hayward illustrated, the field of Religion and Art was originally conceived as being wider than just religion and literature. From the beginning, it was meant to include at least one of the non-verbal arts as well. Nor can the wisdom of this original commitment be seriously questioned, except on the pragmatic grounds that our field should not expect to do everything or that the right man for the job does not happen to exist. We need only remind ourselves of the perennial inability of Protestantism to take anything more concrete than the written or spoken word in dead earnest. But, thus far at least, the field has failed to make good on this larger vision. This failure does not mean that our work in literature will ever become any less necessary or important than it now is. It simply means that our work in literature, however solid, can never be quite sufficient. A new appointment in visual art or music should therefore be forthcoming in the near future if the field is to remain true to this wider and deeper understanding of its total vocation or calling.

PRESTON ROBERTS

FEDERATED THEOLOGICAL FACULTY

Ralph Marcus

1900–1956

IMMORTALITY

When Death has come to take me from this place,
There may be none to know that I was here,
Save only those who loved me, few and dear,
And I shall meet eternity with face
Turned up to Death, not asking any grace,
My eyes intent with love and not with fear.
I shall not look for those who will be near
As Death himself, though they be far in space.
The love I had for them will live with me,
If all that truly lives in me remain,
Forever in the infinite to be.
They will not let me live eternally
Alone, but they will find me once again.
Else is eternal life eternal pain.

RALPH MARCUS

The entire University community was shocked at the sudden death of Professor Ralph Marcus the evening of December 25, 1956. Though he had been ill for the past several months, his family, friends, and colleagues believed him to be on the path to recovery.

Ralph Marcus held a unique appointment in the University of Chicago. His tenure was in the Department of Oriental Languages and Literatures, in the Classics Department, and in the Federated Theological Faculty. After serving as lecturer in Semitic languages at Columbia University, he became professor of Semitic philology at the Jewish Institute of Religion. In 1943 he joined the faculty of the University of Chicago as an associate professor, and in 1950 he became Professor of Hellenistic Culture, serving simultaneously three faculties of the University.

Born in San Francisco, California, August 17, 1900, Ralph Marcus was educated in the public schools of New York City and was graduated *summa cum laude* from the college of Columbia University in 1919. He received his A.M. degree in 1920 from Columbia and his Ph.D. from the same institution in 1927. He also did graduate work at Harvard University.

His scholarship speaks for itself. He achieved an international reputation through his excellent work on Josephus and Philo. Translations and critical editions of the *Works of Josephus* and the *Quaestiones of Philo* were published in six

volumes of the "Loeb Classical Library," and a *Greek Lexicon to Josephus* was published in Part II (1934), Part III (1948), and Part IV (1955). Among other books by Ralph Marcus was a collaborative effort with his colleagues, Allen Wikgren and E. C. Colwell, *Hellenistic Greek Texts* (1947). In addition, he wrote over fifty monographs and articles and over one hundred critical reviews that appeared in various scholarly journals.

Ralph Marcus was a Fellow of the American Academy for Jewish Research, a member of the board of editors of the *Review of Religion*, *Classical Philology*, *Jewish Social Studies*, and "Dropsie College Apocryphal Series," editor of the "Monograph Series" of the *Journal of Biblical Literature*, and a contributor to the *Encyclopaedia Britannica* and the *Merriam-Webster Dictionary*. He lectured throughout the country at numerous clergy institutions under the auspices of Jewish congregations.

To his colleagues on the Federated Theological Faculty, Ralph Marcus was always warmhearted, friendly, and cooperative. He will be long remembered not only for his technical competence in the biblical field and in Hellenistic culture but also for his gifts in writing poetry both humorous and serious. A peacemaker by nature and choice, he invariably sought to relieve tensions that naturally arose in a large and complex University situation. He always stood by the underdog and those in a minority position but never with malice or vindictiveness. Not only his precise scholarship but his kindly presence will be sorely missed by his students and colleagues. The entire faculty and student body joins in expressing its sympathy to Mrs. Marcus and their two sons, Daniel and Philip.

JERALD C. BRAUER
Dean

VISITING PROFESSOR

JOSEPH SITTLER joined the Federated Theological Faculty as Visiting Professor of Theology for the Winter and Spring quarters, 1957–58. Dr. Sittler, since 1943 professor of systematic theology at Chicago Lutheran Theological Seminary, Maywood, Illinois, is a graduate of Wittenberg College, Ohio, and received the D.B. degree from Hamma Divinity School in 1930. Wagner College, New York, awarded him the honorary degree of Doctor of Divinity in 1949. He did his graduate work at Oberlin, the University of Chicago, Western Reserve, and the University of Heidelberg.

Professor Sittler is an ordained minister of the Lutheran church and served for thirteen years as a parish minister in Ohio. He is chairman of the Commission on Worship of the Faith and Order Commission and past president of the American Theological Society. Dr. Sittler is the author of *The Doctrine of the Word* (1948).

FACULTY NEWS

MARKUS BARTH, Associate Professor of New Testament, is planning to rewrite his book on baptism. The special situation of the American churches makes a simple translation or new edition of his German book difficult. His many outside

preaching engagements and lectures give him the opportunity to come in closer contact with American theologians and American churches, which is essential for the rewriting of his book. About ten to twenty students gather once a week in the home of Professor and Mrs. Barth to study the Gospel of John. Professor Barth gave several lectures on the Christology of John's Gospel in December.

EDGAR JOHNSON GOODSPEED, Ernest D. Burton Distinguished Service Professor Emeritus of Biblical and Patristic Greek, has presented to the University of Chicago Library a fifteenth-century Italian manuscript on paper which consists of Genesis, Exodus, Leviticus, Numbers, Deutronomy, Joshua, Ruth, the Four Gospels, the Apocalypse, the Epistles to James, and I and II Peter. The volume is a folio of 118 leaves, written in a Roman script, double-columned, 54 lines to the full column. The calligraphy is ornamented with capital strokes, numerals, and a few marginal annotations in red. The volume will be added to the Goodspeed New Testament Manuscript Collection in the Library.

ROBERT M. GRANT, Associate Professor of New Testament, is now editing *Biblical Research*, the new annual publication of the Chicago Society of Biblical Research; the first number contains a long article on the Dead Sea Scrolls and Judaism by the late Professor Marcus.

This spring Professor Grant's *Reader in Gnosticism*, a collection of translations and brief commentaries, will be published for the American Council of Learned Societies, and later in the year the Society for Promoting Christian Knowledge will publish his book on *The Letter and the Spirit* in London. This is a study of allegorical exegesis from its Greek beginnings through the work of Origen.

BERNARD M. LOOMER, Professor of Philosophy of Religion, addressed student groups at the United Student Christian Council Conference at De Kalb, Illinois, and at Dartmouth College, New Hampshire, during the last month. Professor Loomer has been asked to participate in the Religious Emphasis Week at Beloit College and to speak to the faculty at Albion College, at a conference at McAlester College, and at the University of Illinois.

VICTOR OBENHAUS, Associate Professor of the Church in Agricultural and Industrial Life, was the representative of the Congregational Christian Churches to the International Conference on the Church and Rural Life held in Bossey, Switzerland. He attended the *Kirchentag* in Frankfurt, Germany, and visited a number of experimental projects in Europe, such as the Iona Community in Scotland, the College Cévenol in France, and some of the ecumenical institutes in Central Europe.

JAROSLAV J. PELIKAN, Associate Professor of Historical Theology, published Volume XXI, *The Sermon on the Mount*, and Volume XIII, *Selected Psalms II*, of "Luther's Works." He is editing the first thirty volumes of this series, which will appear in the next fifteen years. When completed in thirty-five volumes, it will be the most complete set of Luther's writings available in English, though by no means all of Luther will be included.

As a member of the Commission on Tradition of the World Council of Churches, Professor Pelikan has prepared

several studies on the role of traditions in theology. The first of these, on "Tradition in Confessional Lutheranism," is appearing in the current issue of the *Lutheran World.*

J. Coert Rylaarsdam, Professor of Old Testament Theology, wrote "The Recovery of the Bible," an article in preparation for Ministers' Week at C.T.S., published in the *Chicago Theological Seminary Register*, November, 1956. He also served as a panelist on the Mideast Section of the National Conference on Exchange of Persons, sponsored by the Foreign Policy Association, and delivered the keynote address at the National Convention of Hadassah in Houston, Texas, last fall.

Frank M. Vanderhoof, Librarian of Swift Hall Library of the Divinity School and Lecturer on Bibliography, has been appointed to the Committee on Recruitment and Education for Theological Librarianship of the American Theological Library Association. He will welcome contacts with men or women interested in theological library work as a professional career and Christian ministry. He will also be glad to know of persons interested in working in the Divinity School Library, whether or not they plan a theological library career. A full-time position for a woman as "processing" librarian will be open this spring.

Allen Wikgren, Associate Professor of New Testament Language and Literature, spent two weeks last summer at Northfield, Massachusetts, with the committee preparing the Revised Standard Version of the Apocrypha. The month of August he spent at Keuka Park, New York, working with an international committee preparing a critical edition of the Greek New Testament.

ALUMNI NEWS

DeWitt Joseph Brady, S '44, has been called to the ministry of the Oneonta Congregational Church in South Pasadena, California, as of September 1, 1956.

Dr. Raymond B. Buker, '22–'23, has resigned from his position as foreign secretary of the Conservative Baptist Foreign Mission Society in Chicago, which he held for twelve years, to become professor of missions at the Conservative Baptist Theological Seminary in Denver, Colorado.

Edgar M. Carlson, Ph.D. '44, published *The Church and the Public Conscience* in 1956.

Alfred Thomas DeGroot, Ph.D. '39, Professor at Texas Christian University in Fort Worth, Texas, published *Church of Christ Number Two* in 1956.

John W. Elliott, M.A. '17, has retired from his position as minister of the Central Baptist Church in Westerly, Rhode Island, as of October 1, 1956. Mr. Elliott, who lives now in his retirement cottage in West Winfield, New York, is still serving Millers Mills Community Baptist Church. For several years he has been the president of Alderson Broaddus College, Philippi, West Virginia.

Virgil E. Foster, M.A. '26, had his book, *How a Small Church Can Have Good Christian Education*, published by Harper and Brothers in 1956.

JOHN K. HAMMON, '41, has been called to the ministry of the Hopedale Unitarian Church, Hopedale, Massachusetts.

HAROLD O. HATCHER, B.D. '28, M.A. '30, resigned from his position as general manager of the Cooperative Services, Inc., in October, 1956, to become the director of the Indianapolis Office of the Friend Service Committee. His main task will be to eliminate racial discrimination in employment and promotion. Mr. Hatcher was recently elected secretary of the Commission on Human Rights in Indianapolis, Indiana.

WALTER HERRLIHG, M.A. '22, has joined the teaching staff of Valparaiso University, Valparaiso, Indiana.

PAUL E. HINKAMP, '34, is now retiring as registrar of Hope College, where he had been a member of the faculty since 1918. Mr. Hinkamp published *Chapel Talks on Christian Symbols* in 1955.

IVAN LEE HOLT, Ph.D. '09, is the winner of *The Upper Room*'s eighth annual World Christian Fellowship for 1956. Bishop Holt holds honorary degrees from seven colleges and has served as president of the Federal Council of Churches. He was also one of the founders of the World Council of Churches.

RACHEL H. KING, M.A. '27, Ph.D. '37, who is teaching Bible and theology at the Northfield School for Girls in Massachusetts, had her book, *Theology You Can Understand*, published by the Morehouse-Gorham Company in 1956.

HELEN M. PERKS, A.M. '51, is director of Christian education for the First Presbyterian Church of Rapid City, South Dakota.

JAMES G. SAINT, JR., '39–'41, for the last eleven years pastor of the First Presbyterian Church, Sheboygan, Wisconsin, has received a call to serve as minister of Christian education at Calvin Presbyterian Church in Detroit, Michigan.

EDGAR C. SMITH, M.A. '16, is retiring from the ministry after forty years of service. Mr. Smith had served several churches in the state of New York, and for the last eighteen years he served as director of Christian education for the Pennsylvania Baptist Convention.

EUGENE S. TANNER, M.A. '31, Ph.D. '34, has been granted a research leave by the College of Wooster, Ohio, and plans to leave for Edinburgh in July, 1957, with his wife and their four children. Mr. Tanner is doing research on the Johannine literature.

In Memoriam

HENRY ROY BARRETT, B.D. '09, died on November 4, 1956. Reverend Barrett, a retired Baptist minister, was the pastor of various churches of the American Baptist Convention in the West and executive secretary of the Nevada-Sierra Baptist Convention. During World War I Mr. Barrett served as chaplain in the United States Army. He also was a trustee of Redlands University, California, for several years and was president of the Pittsburgh Baptist Ministers Association, secretary of the Baptist Orphanage and Home in Pittsburgh, Pennsylvania, and of the Montana Baptist Convention, as well as business manager of the Baptist Assembly in Templed Hills, Montana.

CLAUDE EDWIN CUMMINS, '35–'37, died on March 4, 1956, in St. Petersburg,

Florida, at the age of fifty-eight. Mr. Cummins had been for many years director of religious education and minister of Disciples of Christ churches in the West and the South. He contributed regularly to different religious journals.

CLEORA DAVIS GAGNIER, M.A. 1914, died on August 31, 1956, in Kalamazoo, Michigan. She is survived by her husband, the Reverend James H. Gagnier, D.B. '15, two children, and three grandchildren.

ALEXANDER PAUL, '19–'22, missionary to China and oriental secretary for the United Christian Missionary Society (1922–43), died on August 20, 1956, at the age of eighty-one in Dallas, Texas.

Dr. Paul, who was born in Ireland, came to the United States as a young man and received his missions training here before going out to China in 1895. He was married there to Miss Jennie Davis in 1896. He preached throughout the area served by the Chinese Christian mission. During that time Dr. Paul was also a teacher in the home of Li Hung-chang, one of the great philosophers and statesmen of Old China. In 1919 he was named oriental secretary. After an unusually severe flood caused great suffering and famine, Dr. Paul directed the building of dikes near Wuhu. For this he was decorated by the Chinese government and made a life-member of the China Chamber of Commerce. The grateful people of that area built a monument to him.

During his service as oriental secretary, Dr. Paul traveled frequently to the Far Eastern countries. At the outbreak of World War II he stayed in Nanking, China, where he was imprisoned. After his return from China in 1943 he retired but continued to serve the United Society in colleges and conferences and Disciples churches and did interdenominational work.

Dr. Paul received honorary degrees from Texas Christian University, Fort Worth, Texas, and Lynchburg College, Virginia. He is survived by his wife, Mrs. Jennie Davis Paul, his two sons, Edgerton D. and John Harland, and his daughter, Kathryn.

ATTENTION ALUMNI!

Help us to make our alumni records more complete. The Alumni Association urges every alumnus to send information about himself or other alumni. Please fill in this blank and return it to the Office of Extension, Divinity School, University of Chicago.

Name ..... Address .....
U. of C. degrees ..... Year .....
Other degrees ..... Institutions ..... Year .....
Mailing address .....
New pastorate or other position .....
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Book published .....
Election to position of honor or responsibility .....
Interesting project recently accomplished .....
Any other information of interest .....
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